



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.} SAN FRANCISCO, FRIDAY, JUNE 26, 1857. NUMBER 16.

Poetry.

My Fiftieth Year.

BY F. P. PRATT.

I am fifty years old! I have lived to see
Seven times seven and a jubilee.
That period famed in the days of yore
As a grand release for the humble poor;
When the pledge'd estate was again restor'd,
And the bondman freed from his tyrant lord.
When man his fellow was bound to forgive,
And begin a new to think, and to live.
The nations have hail'd the year of my birth
As a jubilee to the groaning earth.
The triumphs of steam over land and sea
Have stamp'd the age of my jubilee.
I have mark'd its progress at every stride,
From the day it was launch'd on the Hudson's tide,
Till it conquer'd the ocean,—grasp'd the land
And join'd the nations in a common hand.
I have liv'd to behold the lightning's yield
To the mandate of man, and take the field,
As a servant-runder to bear the news
In an instant, where its lord might choose.
And, scarce less strange, I have liv'd to behold
A Mormon Sage, with his wand of gold
Overturn the world, and toss it up
As a teller of Fortunes would his cup!
All these are facts; but, of little worth,
Compared with a prophet, restored to earth.
I have seen his day and heard his voice;
Which enraged a world, while the meek rejoiced.
I have read the fate of all earthly things:
The end of thrones, and the end of kings.
I have leas'd that truth alone shall stand,
And the Kingdom of God fill every land.
I have seen that Kingdom rolling along
And taking its seat 'mid the mountains strong.
While the nations wonder'd, but could not tell
To what these wondrous things would swell.
I have wander'd far over land and sea
To proclaim to the world its destiny:—
To cry to the nations, repent and live,
And be ready the Bridegroom to receive.
I have wander'd far—I have wander'd wide,
From Maine to the wild Missouri's tide;
And over the ocean's sea-girt isles
Full many a weary thousand miles.
I have tramped the desert's burning sands
And the snow-clad mountains of unknown lands.
'Mid the crystal waters of Deseret
I have paddled the oar and cut the net.
I have climbed the steep, 'mid the golden ore,
And roam'd o'er the lone Pacific shore.
I have plow'd its bosom many a day
To visit the nations far and nigh.
I have stood on Chili's distant shore,
Where the Polar Star is seen no more.
I have gazed on the Andes' heights of snow,
And roam'd 'mid the flowery plains below.
I have toiled with the great in freedom's cause
And assisted to give a State its laws.
I have lain in a dungeon, bound in chains
And been honor'd in Courts where Justice reigns.
I have struggled through my fifty years,
And now, by the law of God, I am free;
I will seek to enjoy my jubilee.
I will bid me home, to my mountain dell,
And will say to the "Christian" world,—farewell.
I have served ye, long—'twas a thankless task,
To retire in peace, is all I ask.
Another fifty years will fully prove
Our message true, and all our motives, love.
Then shall a humble world in reverence bow
And hail the prophets so rejected now.
Kings shall revere, and nations incense bring,
To Zion's temple, and to Zion's King.
I shall be there and celebrate the day
Till twice ten fifties shall have pass'd away.

The first steamboat was launched in 1807, on the Hudson River, by Robert Fulton.
An American soldier, of the Mormon Battalion, discovered the gold mines in California, in 1847.

A Response to F. P. Pratt's "Fiftieth Year."

BY JOHN TAYLOR.

Thou art "fifty years old"—I am glad to see
That thou hast lived for a jubilee.
Go rest thee, my friend, for weary and long
Thou hast faithfully strove with a wayward throng;
With a world envious with error's chain,
Which has wrestled and struggled, but not in vain.
On thy native shore, and on foreign land,
Thou hast battled for truth with a master hand,
And cities, and towns and hamlets have rung
With the sound of truth, with the voice of song;
And thousands in Zion do now rejoice,
Who've read thy words or heard thy voice,
And millions have seen thy banner swell
With exulting truth, that thou hast set so well.
Let drivelling scepticisms bow the knee
To that wisdom which shines, popularity,
And with honey'd lips, bound with manna's spell,
Plunge over the vices they dar'd not tell,
And with wheedling, whispering, canting tongue,
Dash o'er the deeds of a hellish throng.
'Twas thine, the mask from their loathsome face,
To rend, and exhibit their foul disgrace.
Thou hast grappled with error in error's rife,
Thou hast taught to the erring the way of life;

With flaming words and a burning pen,
Thou hast bearded gaunt priestcraft in his den,
And said to Baal's grizzly priests: "avaunt!
I dare you in your dark, ghastly haunt.
And the canting, craven minions fled
At the truths thou penned and the words thou said.
With Elijah's faith and Elijah's rod,
Thou despoiled their power and defied their god,
And made the canting hirelings cower,
Beneath the truth's keen, withering power.
Thou show'dst them their systems were doom'd to fall,
That Upharain was written on Babel's wall.
Thou hast spent 'midst their border a busy life;
Thou art leaving the den of their Babel strife.
Let others now 'mid the nations roam,
And hie thee away to thy mountain home.
If sleeping at night, the weary may
Forget the cares and toils of day;
And if by God to man is given,
A day of rest in every seven;
If the pledge'd possession could be restored,
On the grand release by Jehovah's word:
If the debtor's bonds could then be broke,
And the slave be freed from a master's yoke,
And the very land a partaker be,
Of the general jubilee;
If all bonds were broken on that day,
And chains and manacles thrown away;
If throughout the land, by every tongue,
All joined in the joyous jubilee song;
If debtors and slaves and earth were free:
Thou oughtest to have a jubilee.

If a wish from a sincere friendly heart,
Can to thee any comfort or joy impart;
If a fervent prayer to the God of grace
Could smooth thy path on thy onward race,
That prayer would be, may grace be given
To tend thy onward course to heaven.
May'st thou abound in corn and wine,
And the blessings of plenty now be thine;
May thy family all be free from care,
And a husband's and father's plenty share;
May thy sun go down with glory rife,
And dying may'st thou burst into life;
And when sleeping among the silent dead,
Have the blessings of millions on thy head;
And living with God, may'st thou be free,
And partake of an endless jubilee.

FOR THE "WESTERN STANDARD."

THE PRINCIPLES OF THE GOSPEL.

BY Charles Wesley Wandell.

CHAPTER III.

(CONTINUED.)
Baptism is an ordinance which the New Testament recognizes as one of the first principles of the doctrine of Christ.

When we say that baptism is a "first principle of the doctrine of Christ, we wish to be understood to apply that signification to it which is evident according to the plain, simple, unargued construction of the English language. That it is a fundamental ordinance, a primary tenet or rule, an essential truth, bearing the same relation to the gospel system that the English alphabet does to the English written language, or that of definitions and rules do to the exact sciences. If we can make this fully appear, then we shall have established the essentiality of baptism beyond the possibility of successful contradiction: for as it is impossible for us to read before we learn the alphabet, or to compute unless we understand the fundamental rules of arithmetic, so it is impossible for us to be made partakers of that salvation which is of Jesus Christ, unless we comply with the conditions of that salvation.

Paul in his epistle to the Hebrew saints, chap. v: 12, reproves them from their remissness in and negligence of the things of God, pertaining to the more full development of the doctrine of Christ, a most important part of which was that of the Melchisedic priesthood; and says, "For when for the time ye ought to be teachers, ye need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat." And continuing the subject in the chapter vi: 1, 2, he definitely points out what those first principles are. He writes thus: "Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works," (referring to the works of the law of Moses,) "and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and

of resurrection of the dead, and of eternal judgment." Now of all the inspired writers, perhaps Paul was the most clear, plain, and express; and of all the important definitions of the various parts of the gospel system which so frequently occur in his writings, perhaps this is the most explicit, and easy to be understood. If there was not another passage in the New Testament which bore particularly upon this point, this one instance in which the Holy Spirit has so carefully enumerated the first principles of the Christian system, ought to be all-sufficient to satisfy any reasonable mind. And as we find that baptism occupies a distinguished position among these essentials, we can not remain guiltless and treat it as a matter of but indifferent consequence, nor can we be saved in the kingdom of God if we neglect to obey it in the true spirit as well as the letter thereof, according to divine appointment. But there are other passages that bear particularly upon this point, interspersed throughout the New Testament, only a few of which I shall now notice. The first will be found in Jno. iii: 22, and iv: 1, 2. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,)"

When the Savior began his mission of mercy to mankind, the first thing attended to by him was to be baptized. The Holy Ghost then descended upon him. And after being tempted of the devil, the angels ministered unto him, and no doubt committed unto him a portion of the Melchisedic priesthood, for immediately afterward we find him commencing the public ministry of the word in his native country.—Afterward he went up to Jerusalem, where Nicodemus met him by night, and was told by him "That except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Immediately after this conversation, we find him and his disciples leaving Jerusalem, and going out in the country they commenced baptizing, in order, doubtless, to practically administer, what they publicly taught. (See Jno. 3d chapter.) Now we must not understand that when Jesus gave the last commission to his disciples, that he then for the first time declared the doctrine "That he that believeth and is baptized shall be saved;" for it is evident that it was a doctrine that he had publicly taught at the very commencement of his ministry; and not only did he teach it, but directed its administration. "Rabbi" (said the Jews to John See Jno. iii: 26,) "he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come unto him." It requires no argument to prove that such a vast number of people never would have been baptized under his direction, had not the necessity of receiving that ordinance been publicly preached to them; and not only was it taught, but it was taught convincingly and in great plainness, as the conversation of our Lord with Nicodemus clearly proves. And moreover, not only were the believers instructed in the reason of their baptism, but the reason itself is plainly stated to be, that they might be saved in the kingdom of God.—Hence it is evident, that faith and baptism were taught by the Savior himself as being among the first principles of the gospel; and when about to depart from the disciples, he ordained that those two principles should retain that relation in his church as long as the gospel should be preached. (See Mat. xxviii: 19, 20.)

AN EMPEROR'S VICISSITUDES.—Vicissitude is confessed as the law of human life. Everybody experiences it more or less; but in the whole history of modern times there are few examples of individuals who have passed through greater or more numerous changes than Louis Napoleon. Born in a palace, and for a while the heir presumptive of the greatest monarch in Europe, he was afterwards thrown headlong

from that high estate, and condemned to obscurity to associate with the sons of humble tradesmen and farmers; to be to-day the companion of Cardinals, Popes, and Kings, and to-morrow on a heap of stones in the street, in the disguise of a livery servant; to lie hidden during eight days in a burning fever, in the midst of Austrian troops, who were eager to take his life; to fight as a common soldier and a rebel, in the hope of overthrowing a hateful form of despotism; to have his brother die in his arms; to wander about in sickness, hunger, and dejection; to take refuge in common taverns; to owe his life to an English passport; to the soil of France as an outlaw on the peril of his life; to organize repeated insurrections; to be in prison; to lie in a dungeon; to write treatises on pauperism and the sugar question; to mingle with the haughty nobles of England at a tournament; to be the President of a Republic; to take advantage of the opportunity thus afforded him to make himself Emperor; to be the ally on terms of equality of the strongest government in Europe; and, in conjunction with Great Britain, to subdue the armies of Russia, and compel her Czar to sue humbly for peace in that capital which, forty-two years before, on the self same day he entered as a conqueror.

BREAD.—Bread made of wheat flour, when taken out of the oven, is unprepared for the stomach. It should go through a change, or ripen, before it is eaten. Young persons, or persons in the enjoyment of vigorous health, may eat bread immediately after being baked, without any sensible injury from it, but weak or aged persons can not; and none can eat such without doing harm to their digestive organs. Bread, after being baked, goes through a change similar to the change in newly brewed beer, or newly churned butter-milk—neither being healthy until after the change. During the change in bread, it sends off a large portion of carbon, or unhealthy gas, and imbibes a large portion of oxygen, or healthy gas. Bread has one-fifth more nutriment when ripe than when just taken out of the oven. It not only has more nutriment, but imparts a much greater degree of cheerfulness. He that eats old ripe bread will have a much greater flow of animal spirits than he would to eat unripe bread. Bread, as before observed, discharges carbon and imbibes oxygen. One thing in connection with this fact should be particularly noticed by all housewives; it is to let the bread ripen where it can inhale the oxygen in a pure state. Bread will always taste of the air that surrounds it while ripening; hence it should be placed where the air is pure. It should never ripen in a cellar, nor in a bedroom.

THE CAMEL.—It often happens that in ascending an acclivity or muddy road, the camel falls on his knees—his fore feet slipping—he does not then try to rise, but goes on in that position, nor does he try to right himself until he is out of the bad road. He easily slips on clay soil, especially after a rain. He must then be brought to a halt, as he is liable to break his legs, particularly the hinder ones. There is not the same amount of danger on rocky ground, although the Arabs in the latter case cover the camel's feet with a sort of moccasin or shoe of bullock's hide, to protect them from being cut when they slip. The camel is the most gentle animal in existence, and the most submissive. It is stubborn, it is true, but not so much so as the mule, and it is easily and quickly corrected. It is so patient, that it will proceed with its load until totally exhausted, and then it falls never to rise again. During a military expedition of the French in Algeria, in the month of April, 1844, it was astonishing to see their camels, although reduced to skeletons, making such forced marches with their loads. Mules, in their condition, could not have carried even their saddles.

To be happy in marriage—confide, love and be patient; be faithful, firm and holy.

"Home of Lepers."

"THE Chinese, like the Jews, have laws which exclude the unclean from the midst of general society. They must dwell outside the gate. But to ameliorate the condition of this afflicted and unfortunate portion of his children, the Emperor has caused a piece of land to be set off for their special use, erected buildings for their accommodation, and provided, out of his own revenues, for their support. "The place is about a mile northeast of the large east gate of the city. The wall around it, and the houses, are all of brick. It is about 650 feet in length, by over 300 in breadth, having one broad aisle from the entrance portal, leading back to the temple containing the Tablet of the Emperor, which receives the homage of the people living upon his bounty. From this aisle there are, on each side, thirteen narrow ones, at right angles, which lead past the doors of the houses to the surrounding wall. The houses are all of one story, and only large enough to accommodate, each, a small number of persons.

"When this place was visited by the writer, in 1855, it contained over six hundred inmates, some of whom exhibited no traces of leprosy, but being descendants of lepers they could not be received into general society, unless a sufficient number of generations, of their immediate ancestry, had also been free from it to remove the legal taint of consanguinity. This number, I think, is three, but am not positive. Some of these men were active, intelligent and energetic, often going abroad on business, and not unfrequently leaving the establishment altogether. Many, however, feel that this is the home where their fathers had lived, and where their own children also may live, and hence prefer to remain. Some poor creatures there were without hands, and others without feet or with mere clumps, destitute of toes, and covered with ulcers, a most sickening and pitiable sight. The writer has seen, not unfrequently, those who were both blind and in part or entirely destitute of fingers, carrying on their backs those who had hands and could see, but were unable to walk.

"Although this place has been set apart for them, yet it is not the only place in which they are to be found. Even those who make this place their home go out to the city, to beg and trade or sell the products of their industry.—They enjoy a sort of monopoly in the making of a species of twine, and some other things.—They are allowed to sell salt without paying the full duty, and by this means, I am informed, some of them make small fortunes. Such, however, live in a place by themselves, in the eastern suburbs, near the river; others lie in boats, not much larger than a coffin, and subsist, entirely by begging from boat to boat. Some of these would be unable to walk, but having hands, they paddle about with a small oar, during the day, and collect in the same places every night."

LARGE EATERS.—The Hottentots, the Bushmen, and the inhabitants generally of Southern Africa are notorious for the large amount of food they consume. According to Barrow, they are the greatest gluttons on the face of the earth. "Ten of our Hottentots," he says, "ate a middling-sized ox, all but the hind legs, in three days; but they had very little sleep during the time, and had fasted the two preceding days. With them the word is to eat, or to sleep. When they can not indulge in the gratification of the one, they generally find relief in flying to the other;" and the same authority, in speaking of the Bojesmens, says they are as voracious as vultures. "The three who accompanied us to our wagons had a sheep given to them about five in the evening, which was entirely consumed by them before the noon of the following day." And those who have read the accounts given by Captain Parry, and others, of the gormandising powers of the Esquimaux, are familiar with the enormous quantities of food they can dispose of. Sir John

Ross states that it amounts to 20 pounds of flesh and oil daily; and Sir W. Parry once tried, as a matter of curiosity, how much food an Esquimaux lad scarcely full-grown would consume. In 24 hours he had 4 pounds and 4 ounces of hard frozen sea horse-flesh in the raw state, the same quantity of it boiled, one pound and 12 oz. of bread and bread-dust, besides a pint and a quarter of rich gray soup, a tumbler of strong grog, three wine glasses of raw spirits, and nine pints of water. But, as the late Dr. Pereira observed, the most marvellous account of a gormandising power is that published by Captain Cochrane, in his "Narrative of a Pedestrian Journey through Russia and Siberian Tartary." He says that the Russian Admiral Satcheff was told that one of the Zakuti consumed in 24 hours the hind-quarter of a large ox, 20 pounds of fat, and a proportionate quantity of melted butter for his drink. To test the truth of this, the Admiral gave him a thick porridge of rice, boiled down with 3 pounds of butter, weighing together 28 pounds, and, although the glutton had already breakfasted, yet did he sit down to it with great eagerness, and consumed the whole without stirring from the spot; and except that his stomach betrayed more than ordinary fullness, he showed no sign of inconvenience or injury. Captain Cochrane also states that a good calf, weighing about 200 pounds, may serve four or five Zakuti for a meal. He adds, that he has himself seen three of them consume a reindeer at one meal, and that a Zakuti or Tingoon will easily devour 40 pounds of meat a day.

IRON MORE COMBUSTIBLE THAN GUNPOWDER.—During a lecture delivered lately by Prof. Faraday, at the Royal Institution of Science, a piece of pure iron peculiarly prepared, so that its particles might present a large surface to the action of the oxygen in the atmosphere, was ignited and continued to burn like tinder.—The ready combustion of iron, compared with gunpowder was shown by a very simple experiment. Some iron filings and gunpowder were mixed together, and sprinkled into the flames of spirits of wine burning on a plate, when the iron filings caught fire and burnt in bright sparks, whilst the gunpowder passed through the flame without igniting; and the quantity that fell on the plate was afterwards dried and exploded. Lead prepared in a similar way was shown to be still more inflammable, for it caught fire in a beautiful flame when exposed to the air. The Professor stated that lead is nearly as inflammable as phosphorus, and he explained the cause of its not burning in ordinary circumstances to be that the solid product of combustion forms a film that prevents contact with the oxygen, and the conducting power of the other parts of the metal draws off and dissipates the heat. He pointed out the admirable arrangements by which these combustible properties of the metals are kept in proper control, and bodies that are really inflammable are made to serve as strong resistors of combustion.

IX seeing a man's face we see just one-tenth of him, according to anatomy. Benoni says: "The face, from the chin to the highest point of the forehead, whence the hair begins, is a tenth part of the whole stature. The same proportion obtains in the hand, measured from the wrist to the extremity of the middle finger. From the top of the chest to highest point of the forehead, is a seventh. From the nipples to the top of the scalp, is a fourth of the whole stature. If the length of the face, from the chin to the roots of the hair, be divided into three equal parts, the first division determines the place of the nostrils, the second the point where the eyebrows meet. The foot is the seventh part of the height of the entire frame; the cubit and the chest are each a fourth. The nasal is naturally the central point of the human body; for if a man should lie on his back, with his arms and legs extended, the periphery of the circle which may be described about him, with the nasal for its centre, would touch the extremities of his hands and feet."

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The proper mode of solving the "Mormon problem" still continues to occupy the attention of many of our contemporaries in this city. It is very evident that had they the power—if their words can be taken as an index of their real feelings—they would soon precipitate matters and bring about a collision, if possible, between the forces of the General Government and the Mormons. Strange as it may appear, those who now are the most prominent and active in this city in their invocations to the General Government to make a demonstration against the Mormons, are those who but a few months ago, were vehemently urging resistance against that very authority. Those who at that time were the most loud and violent in contemning and setting at defiance the Federal Government and its officers in their midst, are now the most loyal in their professions and the most eager to see the national honor vindicated in the persons of the Federal officers in Utah! The treasonable language they themselves used—the defiant and threatening attitude they themselves maintained, are still so fresh in the minds of the public that we are astonished at the brazen effrontery they manifest in writing as they do on the Mormon question and the proper mode of solving it. If the Mormons are to be judged and condemned on the testimony of their enemies—if the strong arm of the General Government is to be stretched out over Utah, and her people governed by a military despotism, because anonymous newspaper correspondents and two or three corrupt Federal officers say they are traitors, what should have been done to San Francisco and her people last summer, when one of her own citizens thus writes, and publishes in the journal of which he was editor, in relation to the scenes enacted here:

"From the lights before us, it seems that in a city which formerly was an appendage of the United States, but which will now form the nucleus of an incipient higher law Republic, a heterogeneous mass of humanity has been engaged for the past three months in the laudable undertaking of turning the American Constitution topsy turvey and disgracing the enlightened century in which we live with scenes of folly, madness, violence and horror, such as would only have been expected to be tolerated in the Cannibal Islands or in Pandemonium. After having hung four of their fellow beings without any of the forms of law or justice,—after having been the cause of the horrible suicide of two of the misérables who were confined in their 'Black Hole of Calcutta,'—after having banished a score of bad men who contrasted favorably with many of their own plous and saintly Josephs,—after having incarcerated a Judge of the Supreme Bench and held him for six long weeks in durand vile, with the mummery of a trial going on, and the muttered threats of the *Chouineurs* thirsting for his blood, his daily comfort and his nightly dream,—after having outraged all common decency and courtesy, violated every social right guaranteed by the compact of that Constitution which was conceived in patriotism, baptized in loyal blood and nursed in the hot-house of the world as the most beautiful and delicate plant of liberty that has ever flourished in the sunlight of God,—after having committed this long catalogue of crime and infamy, enough in all conscience to make them, for all time to come, hang their very heads in shame and humbly and penitently seek pardon and forgiveness, what a fitting finale has filled the cup of their insane cut-ges."

This was a description given by a public journalist of the state of society in San Francisco. Was it exaggerated? Some say that it was, and that it was a gross misrepresentation of occurrences which took place; but hundreds of men were willing to solemnly testify that it was every whit true and that there was not the slightest exaggeration or misrepresentation about it. The evidence was an hundred-fold more strong in support of the truth of this statement of treason and crime perpetrated in San Francisco, than that at present adduced in support of the charges made against Utah and the Mormons.

We have been induced to make these remarks by the publication of an article in an evening paper (the *Bulletin*) a few days ago, headed "War with the Mormons," in which the editor dilates at some length on the course which ought to be taken with the people of Utah. He assumes, to commence with, that Governor Young and the people of Utah are out in open defiance of the Constitution and laws of the nation, and that if the attempt should be made to enforce the laws and to send a new Governor to Utah, it would be met with open resistance and armed opposition on the part of that people. Reasoning from these assumptions, he proceeds to mark out the policy which should be adopted by the Government towards Utah and her people—that nothing remains to be done but to appeal to arms and the employment of a formidable military force,

and a blow given that will strike terror to the centre of "Mormondom." It is not because of the religious belief or tenets of the people of Utah, he says, that these steps should be taken, "not because that people believe in Joseph Smith's bible, or marry fifty wives; but because they have rebelled against the Constitution and laws of the land."

For a man, occupying the position of this editor, to jump at the conclusions he evidently does in thus speaking about the people of Utah, he must either be dishonest and determined to consider them guilty however strong the evidence of their innocence may be, or extremely gullible. Mr. King's experience as a journalist during the past year in this city, ought to have taught him better than to pursue the unwise course he has in this instance, in endeavoring to arouse a spirit of excitement and indignation in the public mind. He ought to stop, at least for a moment, and inquire whether there is not another side to the stories in circulation about Mormon treason and outrage, and not gulp down all that is said to their prejudice as unimpeachable and indisputable truths. All the evidence he has before him in regard to the alleged treasonable acts of the Mormons, is that emanating from our enemies. And yet, on the strength of these one-sided statements, he proceeds to denounce the people of Utah, in language which reminds us forcibly of the blood thirsty appeals of the infamous Marat, as traitors to the Constitution and laws of this nation, and invokes the General Government to exert its power and crush us. Shame upon such a man, who is so lost to all sense of propriety, so dead to all the feelings of reason and humanity as to pursue such a course! Must the people of a whole territory, thousands of whom have as just a claim on the protection and fostering care of the General Government as the most favored citizens of these United States, be condemned unheard, to the fate suggested by this editor? If so, farewell to liberty, farewell to justice, and farewell to the liberal institutions purchased by the blood and sufferings of the revolutionary fathers!

But what if this course, which the editor of the *Bulletin* recommends to be pursued towards the Mormons, should be adopted by the public towards himself, where would he be tomorrow? Mr. King has been assailed, and grave and serious charges fulminated against him by those who are as much entitled to credit and hold equally as respectable positions in society as the defamers of Utah and the Mormons. What would be the opinion we would be compelled to entertain of him and his character, were we to read and listen to all that his opponents have to say, and not pay any attention to his denial of these vile charges? We should conclude that a more unscrupulous and corrupt man, and one more unfit to be countenanced or associated with, could scarcely be found. But he denies the truth of these charges—says the men who circulate them are unworthy of credence, and thinks that his denials and protestations ought to have weight and be heard. Thousands of men, whose words have never been impeached, whose lives have been pure and unblemished, and whose greatest and only crime has been that of believing "Mormonism," deny the statements and charges circulated to the injury of the people of Utah, and yet this editor will neither believe nor think their statements worthy of the slightest consideration or notice; but will, nevertheless, urge upon the General Government the propriety of crushing them out! How inconsistent a course for a man in his position to pursue!

"We do not wish," says Mr. King, "to invade Utah because the people there believe in Joe [Joseph] Smith's bible, or marry fifty wives; but because they have rebelled against the Constitution and laws of the land." If for the commission of this crime an appeal to arms is to be had, Utah invaded and the Mormons crushed out by an overwhelming force of Federal troops, then to be just and to execute the penalty impartially upon all who are guilty, a detachment of those troops had better invade the domicile of the gentleman who makes the suggestion, and execute the summary vengeance upon him which he prescribes for the Mormons. For it is a fact, patent to every reader of the *Bulletin* since the present editor has had control of its columns, that he has openly advocated undisguised resistance to the Federal authorities, and made insane appeals to the people to resist any intervention they might offer in the local affairs of this city. The most bold and fearless expressions uttered by Gov. Young and other Mormons, and which have been garbled and colored by our enemies, appear mild and loyal compared with many of the sentiments given utterance to by him in his leaders of last summer and fall. And could he then have had as much influence over the people of this city, as Governor Young always has had over the people of Utah, we are of the opinion that his criminality would not have been confined to threats.

But this action, Mr. King asserts, was taken to maintain the rights of man, to teach corrupt office holders the lesson that there was a point beyond which it would be worse than cowardice for a suffering and long-oppressed people to endure. If this be granted, what then becomes of his rodomontade against the Mormons? Have the Mormons no rights to maintain? Are they to suffer uncomplainingly

and unresistingly every wrong that can be inflicted upon them, without seeking for the redress to be obtained by the exercise of their legal and guaranteed rights and privileges?—They have neither violated the Constitution and laws of the Territory of Utah nor of the United States in the course they have taken. They have not incarcerated for long weary weeks Judges of their own electing; they have not openly defied the power of the Federal Government nor arrayed themselves against it. But they have contended for their rights; they have told the corrupt and unprincipled men who have been too often imposed upon them, regardless of any of their likes or dislikes, that they should not have unbridled license to practice their whoredom and abominations in their midst, neither would they submit to their high-handed oppression; they have given them to understand that though Mormons, yet they are freemen. If this be wrong, then every man that contends for the blessings of freedom is a transgressor; if this be treason, then every man that ever lifted his voice against tyranny and oppression was a traitor.

The gentleman either deceives himself or endeavors to deceive his readers when he states that it is not for the belief in the doctrines taught and practiced by the Mormons, but for rebellion against the Constitution and laws of the land that he wishes to invade Utah. If interrupting the Court in its proceedings—taking possession of records—threatening its Judge and forcing him to fly, constitute the rebellion of the Mormons, (for these are the rebellious acts they are falsely accused of committing) then, we again assert, the editor of the *Bulletin* either deceives himself or his readers, when he says that for these acts and not for their religion, he would have Utah invaded and the Mormons crushed out; because all these acts, or others equally culpable, he himself has committed and abetted. Courts have been interrupted, a Judge has been incarcerated, threatened, his life demanded, and other overt acts committed in the loyal city of San Francisco, which he has openly encouraged and defended. It can not be, then, for rebellious acts of this description that he wishes Utah invaded by the Federal troops; he surely is not so inconsistent. It must be a religious crusade that he wishes commenced.

Importance of the Present Age.

GENIUS, it is said, will develop and exhibit itself under any circumstances, and that an individual possessed of inherent ability and talent, will rise to distinction among his fellow men. Though this may be, and is, to a certain extent true, yet it is an undeniable fact, that many of those men whose names figure conspicuously in history and have been handed down to posterity stamped with immortal shame or glory, would have lived and died in obscurity, unknown and unappreciated had it not been for the peculiar circumstances by which they were surrounded. What made Hampden, Cromwell, Napoleon, Washington and a hundred others whose names are enrolled among those who have acquired eminence and renown, either on the field of battle or in the councils of their country; as scourges to their race, seeking to gratify their own insatiable ambition at the expense of the lives and happiness of thousands of their fellow beings, climbing over the smoking ruins of cities and the bleeding corpses of their victims, and wading through rivers of blood and tears to grasp a glittering crown, or as self sacrificing champions of liberty, contending manfully for the rights and liberties of mankind. That they were master spirits, and would have distinguished themselves in any society and position into which they might have been thrown, is true; but there are periods and events peculiarly adapted to the development of genius in any of the various characters which it assumes, and it was owing to their being born in such periods, and being associated with such events that they became what they were. Had it not been for this, though the fire of genius might have been burning in their souls, it would have been pent up and smothered, and they would have lived and died in comparative obscurity. Circumstances were the breeze that fanned this fire into a flame so bright that it attracted the gaze of all nations.

Genius is ever on the alert to profit by circumstances and bend them to its will. Like a good chess player, it takes advantage of the mismoves of others, and makes their mistakes the stepping stones to its own preferment.—Where duller minds can perceive nothing unusual or worthy of special attention, the quick eye of genius discovers the secret workings of some mighty power that is destined to convulse the world with its throes, and sees, in events which attract little or no attention from others, the evolution of great and glorious principles and truths which will ultimately influence and control the destinies of the world. While others look back and mourn at misspent time and unimproved opportunities, genius improves the present; and ere they have ceased their useless repinings and regrets, it has already won for itself imperishable laurels.

In looking over the history of the past, we see many periods which appear to have been especially favorable to the development of great and noble minds. Such were the days of ancient Grecian glory, when her brave sons were struggling to maintain their independence against the hosts of the foreign invader of their

soil. Such were the times of the parliamentary wars in England—the revolution of '89 in France, and our own revolution of '76 when America's small, but noble band of freedom's sons, dared to assert and maintain their rights against the armies of the most powerful nation in the world. On such occasions as these the minds of men are freed from restraint. They burst and cast away the shackles of tradition and education in which they have been bound, and suffer them to roam free and unrestricted while they revel in the glorious liberty of thought, as bright visions of future great and sublime events are unfolded to their view.

It is very common for men to place a high estimation on privileges which are past while they neglect to avail themselves of those that are present—to think what they would have done had they enjoyed the opportunities that others did, while those they have, are allowed to slip by unimproved. We need not, however, look back with regret upon periods like these which have passed away. No age was ever more important than the one in which we live—none was ever so pregnant with interesting events as the present. Never was there a period in the world's history so well calculated to develop all that is good and noble, to call forth the energies of the soul, to display true greatness and genius, to bring into action the loftiest powers of intellect and to inspire men with the purest patriotism and the most self-sacrificing philanthropy, as the one which is now passing away. We are inspired now with more glorious hopes than ever animated the bosoms of our ancestors. Though many of them struggled in the great cause of human freedom and progress; yet they toiled and suffered, shed their blood and sacrificed their lives for the establishment of governments and laws which they well knew must eventually share the fate of all human institutions, and to secure to their children, blessings which they did not expect to live to enjoy themselves. For this they thought no labor too great, no price too costly. But we are engaged in the establishment of a kingdom and government that shall have no end. We are making sacrifices to secure to mankind greater blessings than it has ever entered into the heart of any uninspired philanthropist even to conceive of, blessings which shall never be wrested from them, and which we shall ultimately share even though we should be called upon to lay down our lives in order to obtain and secure them. They labored, perhaps, to emancipate and enlighten a single state or nation, our philanthropy embraces the whole world. They strove, it may be, for an earthly crown and for power and honor which they could enjoy but a short time. We strive for a crown, power and honor which shall never be taken from us, and if we are faithful shall reign, not merely over a small territory, but,

"Shall have eternal lives to give,
And kingdoms, worlds to sway."

In every thing is the present age superior in interest and importance to any that has ever preceded it. In it the universal kingdom of God is to be established; Zion is to be built up, from which the law of the Lord is to go forth to the nations; a temple is to be reared to the name of the Most High in which His power and glory will be manifested as it was anciently; all nations are to be brought to acknowledge the right of God to reign over them, and the supremacy of His kingdom, and the long looked for reign of righteousness and peace, the year of jubilee to an oppressed and groaning world is to be ushered in.

These are anticipations calculated to inspire the most indifferant and slothful with energy and zeal, to encourage the timid and to strengthen the weak. Let us then be earnest, faithful and energetic in the glorious cause in which we have engaged. Though our names may for the present be cast out as evil—though men may now hate and despise us, call us traitors, separate us from their company and seek our lives, the time will come when we shall be regarded as the benefactors of our race, and shall be counted worthy of the gratitude and admiration of all future generations.

TO OUR CORRESPONDENT.—A long communication was forwarded to us last week from Placerville for publication, exposing the falsehood, inconsistency and folly of John Hyde, jun., who traversed this State a few months ago striving to expose what he phrased, the doctrines and practices of the Mormons. The communication is well written, the reasoning good, and to honest men, conclusive; but we scarcely think it appropriate for publication at present. It would be attaching a degree of importance to Hyde and his efforts which we are far from feeling, and would be a salve to his vanity which we do not wish to apply. We would as soon think of shooting at a dead dog as to fire a column or two of arguments at him at present. He and his revelations and slanders are completely eclipsed and almost forgotten in this State, and a similar fate awaits him in other States. The man who lectures or writes against "Mormonism" enjoys but an ephemeral popularity at best. "Mormonism" is too progressive in its nature for the success of such individuals to be permanent. The doctrines and practices of to-day which they may expose, are overshadowed to-morrow by others which to the world appear so much more odious, that their tales are no longer worthy of notice, and unless they have a fertile and ready inven-

tion, they sink into insignificance. This is the fate which has befallen those who preceded Mr. Hyde, and it inevitably awaits him and all who follow in his footsteps.

Crimes and their Remedy.

THE attention of a portion of the city and interior press has been directed of late to the numerous murderous affrays, outrages and fatal accidents that are being continually chronicled in the journals of the day. The frequency of these occurrences, the evils which they produce and the wretched state of society they denote, are forcing themselves upon the consideration of many reflecting men. It is plainly evident that so long as this state of society exists, peaceable, order loving men with their families will not seek homes in California; and unless that class of people can be induced to emigrate to and permanently settle upon these shores, California will never be truly prosperous.—What is the remedy to be prescribed for the improvement of this state of things? Editors and others deplore them, but they fail to suggest any plan by which these evils can be arrested and eradicated. The murders and outrages said to be committed in Utah, they profess to know how to quell; they are full of suggestions relative to the proper mode to be pursued for the amelioration of society there; but the evils which exist among themselves, the murders, robberies and suicides, which are matters of daily occurrence on all hands here, terrible and unparalleled amount of insanity which has become so notorious, nonpluses them; they know not what to suggest. Utah they can cure; they have all confidence in the efficacy of the remedy they prescribe for her; but their skill can not fathom their own disease, and they have almost come to the conclusion that they are incurable. Would they be taught by Utah, their opinion might be changed.

One of the city papers, in prefacing a dreadful list of crimes and casualties, a few days ago, speaks on this wise:

"From time to time we receive simultaneous reports of outrages and murderous assaults from different portions of the State, which really seem to justify the accusation so often hurled at us by the Atlantic press, that California is beyond the pale of Christian enlightenment and civilization. Our exchanges received on Saturday last, are replete with relations of crimes of murderous character, showing conclusively that human life is held at less value in this State than in any other portion of the Union. It is vain, if not wicked, to attempt to disguise the fact. The press may be silent on the matter, but thousands of letters carry by every mail the sad tidings of some relative or friend destroyed in California by the most brutal and ferocious violence, and very frequently without the slightest justification."

This contempt and waste of life, the editor proceeds to say, arises from the common practice of carrying deadly weapons on all occasions, and from the insensate lust for gold which blunts the edges of sensibility and extinguishes the nobler feelings of the soul. The *Bulletin*, whose editor's invention has been tasked to a great extent lately to furnish plans for the benefit and amelioration of the society of Utah, says:

"The destruction of human life by violence in this country, considering its scanty population, is awful. In addition to the numbers who are shot or stabbed to death in personal affrays, there are very many who are accidentally killed in the various hazardous processes of mining and by drowning, or who commit suicide. It is almost impossible to preserve a complete record of these terrible and sad events. To conceal or ignore them can do no good. For evil or for good the dreadful story must be told of California."

The next day, publishing a few more records of crime, it republishes the remarks of the *Placer Herald*, and says:

"Well may the 'Placer Herald' say, that the frequency of murder within the past few weeks in its county and throughout the State, is really alarming. It almost seems as if a spirit of demonism pervaded the land. We feel inclined, adds the 'Herald,' to ask for a cause. Can it be that the population of California are more vicious than that of any other country; or are our laws inadequate for the punishment of crime, that the bloody hand of murder cannot be stayed; or are our courts, officers and juries of the State derelict in their duties and false to their oaths? Who can give the cause, and who point out the remedy?"

These questions have not been answered that we are aware of. Those whose brains are so prolific in suggesting remedies for Utah, appear to be at fault here. But were we to notice them, we would say, Go to the Mormons—watch their course—trace their history—inquire of them, and these questions will be answered, and answered satisfactorily, too. Utah Territory has been settled ten years, lacking but a few days. For years her inhabitants lived far away from the jurisdiction of any man-made law. The only laws known in their midst were the laws of justice and right which were implanted in their bosoms by the Great Creator himself. They were a community composed of men from every State, and from many different nations, of different habits, education, and in some instances, language; they were raised in the belief of different creeds and under different institutions. "Mormonism" had collected them together. Yet, they dwelt in peace. Their soil was unstained by blood, except that shed in defending themselves against the hostility of the Indians. Violence, outrage and crime were unknown and unpracticed in their midst. Since the recognition and organization of the territory and the enactment of laws, the same characteristics are perceptible. Yearly accessions have been made to their numbers, but they still dwell free from intestine broils and bloody affrays. Where is the man, be his enmity ever so bitter against Utah, that has or can say that such scenes are to be witnessed there? They say that murder is committed; but, mark the cunning of the slander-

ers, they say that it is done secretly—the victims are waylaid and assassinated. They know that to tell any other story but this would be to neutralize its effects, as the thousands who have passed through that country are aware that outward peace at any rate exists there.

There must be a cause for this immunity from crime in Utah; and if that cause can be pointed out, and understood and put in operation in California, it will produce similar results. The whole of the secret lies in the knowledge the people of Utah have of God. They know that he has revealed laws and ordinances—a plan of salvation—which if conformed to and obeyed by them here, will result in their eternal exaltation hereafter. The desire to give heed to these requirements, prompted them to go to Utah. This is all that keeps them, as a people, there. These laws expressly forbid the commission of adultery, fraud, robbery, murder, suicide and every other species of wickedness. They know that if they should persist in the violation of these laws, they would deprive themselves of the favor and blessing of heaven. For instance: what Latter-day Saint, who believes his religion, would commit murder, would stab, shoot or otherwise take the life of his fellow, and be guilty of shedding innocent blood, when he knows that the commission of such an act would forever shut him out from the presence of his God, and deprive him of every thing that is more estimable than life itself? So in regard to every other sin. Their religion and the blessings of their religion are above price in the estimation of the people of Utah, and so long as they continue to value it thus highly, they will abstain from sin and crime.

The spirit of demonism that pervades California, is produced by a deficiency of belief in God and a want of true religion. If men were taught that the Almighty is really interested in all the concerns of this mundane sphere, and had they a pure system of religion taught unto them in place of the ones now popular—mere forms of godliness entirely destitute of power—and they believed it, the bloody hand of murder would be easily stayed; courts, officers and juries would neither be derelict in their duties nor false to their oaths, and laws, amply adequate for the punishment and extirpation of crime, if not already in existence, would soon be enacted. Is not this the needed remedy?

Conflicting Testimony.

THE editor of the *Herald* informs his readers on Wednesday morning that he had an interview the day previous with a gentleman who spent some time at Salt Lake City, and who corroborates the statement recently put forward in the N. Y. *Times* in relation to the horrible condition of things in Utah.

We wish to inform our readers that we have also had several interviews this week with no less than four gentlemen of unquestioned veracity, who have resided for some time in Great Salt Lake City and are thoroughly conversant with the residents and affairs of that country, and they inform us that the statement in the N. Y. *Times* relative to the condition of things in Utah, is a mass of falsehood.

Books! Books!

WE have received by the bark *Yankee*, which arrived a few days ago from the Sandwich Islands, a supply of BOOKS OF MORMON and SPENCER'S LETTERS, which can now be had at this Office. Also a few pamphlets: "NEW JERUSALEM," "PATRIARCHAL ORDER," "REMARKABLE VISIONS" and "REPLY TO, SHALL WE BELIEVE IN MORMON?" Numerous inquiries have been made of us regarding these books, particularly the two former works, by persons whom we do not now remember, and requests made that we would forward them copies when they arrived. As we have neither the name nor the direction of such persons at hand, we shall await a renewal of their orders, and forward accordingly. Those sending money for Books, will also bear in mind that we have the postage to prepay in this city, or they will not be forwarded by the Post Office Department.

ARRIVALS.—Elders Willard Bingham, Henry Morgan and John H. Crombie, missionaries from Great Salt Lake City to the Sandwich Islands, arrived in this city, the former two on the 23rd and the latter on the 23rd inst, from the interior. They are all in the enjoyment of good health and spirits, and are anxious to reach the field to which they have been appointed.

MORE ROTTEN PILES.—About sixty barrels of lime proved too heavy for the piles beneath Robinson's Wharf, on the eastern corner of Clark and Drumm streets, on Monday evening, and about forty square feet of the wharf caved in, precipitating the lime into the water, and throwing out of place the capping and planking for twenty or thirty feet around the ruin.

The Latter-Day Saints

Meet every Sunday in this City, at the PHARMACON HALL, Stockton street, near Jackson, at 11 A. M. and 7 1/2 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

St. JOHN'S DAY.—This day, Wednesday, was observed by the colored Freemasons, who to the number of about sixty paraded through the streets.

Keeps constantly on hand a large and well selected assortment of Clothing and Furnishing Goods, of the best quality and latest styles. Call and examine for